

11-15-1999

The Semi (11-15-1999)

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'Wise as Serpents'

By Ruth Vuong

A couple of times a year my next door neighbor, Al, would say, "Psst... come here. Wanna get in on a deal?" Then he'd tell me if I'd pitch in \$20 with him and his friends, he'd give me back \$60 on the weekend. He was letting me in on this special deal because I was such a great neighbor. Al was a fine neighbor, too, but I wasn't giving him any money for any reason. I'd already noticed the small knot of eager people showing up early on Sunday morning with money changing hands in the driveway, and the angry line of people showing up in the afternoon kicking Al's door and cursing because no one was at home. Al was running pyramids.

Pyramid schemes are illegal scams in which large numbers of people pay money to a few people. Each new participant pays for the chance to advance and profit from the payments of others who might join later. Unlike Al's backyard "business," some pyramid schemes are very sophisticated, resembling legitimate investment opportunities or multilevel marketing businesses. But no matter how good they may look, pyramids always pose serious legal and financial risks.

Since Fuller folks are generally trusting and trustworthy, we make attractive targets for promoters of pyramids. We're sure we need money. Soon. Like anybody else, we don't want to be left out of a good thing. And, if we like someone or think they are Christian, we don't ask too many questions.

That's too bad, because we Christians are equipped with some really great questions to fend off scams. Ethical questions, like: Why should I get something without giving anything back? Who is losing out because of the profits I "earn" without working (a question that applies to far more than pyramid schemes!)? Theological questions, like:

Are human beings tainted by sin? Can we trust appearances, or must we wait to see the fruit? Is anything truly free, besides grace (and that isn't cheap!)?

SCAMS:

Continued on page 6



Witness From Below



Lecturer Juan Samuel Escobar stresses that "Mission From Below" does not only refer to geography but also a vantage point of weakness and service.

By Ben Penner

After attending the Missiology Lectures (Nov. 3-4) given by Juan Samuel Escobar, I am deeply convicted of two things. First, I am a SWM student and I have a heart to serve God wherever in the world He might place me, but I really only have a rudimentary understanding of the history of missionary activity up to this point. How can I expect to participate in God's mission if I don't understand more fully what He has already done? I feel that without a proper perspective of the past missionary activity, and even the activity within the past half-century from the West, I am doomed to repeat the same mistakes, which could result in wasted time, resources and money. Hence, I enjoyed hearing Escobar catalogue some of the important events in mission history from World War II, giving us perspective on where we have come from, where we are today and a vision to where we might go in the future.

The second thing that I am convicted about is the lack of understanding that I have about the missionary activity that has occurred from what Escobar terms "below." (Escobar, the Thornley B. Wood Professor of Missiology at Eastern Baptist Theological Seminary near Philadelphia, titled his lectures "Mission From Below: Evangelical Missiology Toward the 21st Century.") What exactly does he mean by "below" anyhow? Most obviously, it is a play on words highlighting missionary activity in and from the Southern Hemisphere in the 20th century. But he is also describing a more humble course that Evangelicals, and more specifically Evangelical Missiologists, should take as they discern God's mission to the world. In one of his four lectures, he pointed out that "below" meant following the example of Jesus in John 13 when He washed the disciples' feet—mission from a point of weakness and service. I think to some degree I have an understanding of

MISSIONS: Continued on page 6

To Know as We Are Known



All Seminary Council Series

By Yuniya Khan

As ASC Events Coordinator, I have thought long and hard about what my theme and vision should be for this year. As I pondered and prayed, I felt that community was the answer. It was a word I was hearing a lot on campus, and it seemed to fit in with the ASC vision for this year—Building Bridges. But the more I thought about it, the more questions arose, and I soon realized that I really had no idea what I meant by “community.” It was one of the latest buzzwords, and I had jumped onto the buzzword bandwagon without really investigating this particular word.

What *do* we mean by “community”? Does it conjure up images of warm, fuzzy hugs and kisses? Is it being in a state of harmony where no conflict exists? Sometimes it seems that way to me, especially when it comes to multicultural community. The declaration seems to be, “Let’s all get together, let’s fill the room with as many people as possible from all nations and languages, cultures and beliefs.” The idea is that if we can do this and laugh and hug and talk about our families, then we will have accomplished community.

This is one dimension of community but there is so much more. I think that reaching community involves several factors:

1. An understanding of each other that comes from repeated interactions and shared experiences.
2. Realistic expectations of each other based on knowing and understanding each other.
3. Sharing aspects of ourselves that are both similar and different, with no fear of being looked down upon or scorned for our



differences.

4. The kind of trust that is borne from hashing through challenges that our differences are bound to create; confessing and forgiving each other when we try to force our ways onto each other.

5. Celebrating one another authentically. Because we have seen the difficult and unpleasant, as well as the beautiful and praiseworthy; because we have delighted in each other; because I have taken the time and energy to truly see you—now I really celebrate YOU. Not what I think you are or should be.

Think of it this way: I know you. I see you. I hear you. Even though there are things about you I don’t understand, or even like, I don’t condemn you for it. I know that it is a part of you and makes you who you are. I delight in you still, because Jesus knows you and delights in you. I know you as you are known.

In the same way, I want to be known. I want to be seen. I want to know that, when you look at me, you see a person that is known by Jesus, a person that is like you in some ways, but very different from you in many other ways. I want you to see that, even in the places I’m different, I may still have something to offer you. I want you to accept my offer—be it a smile, a gift, a word of encouragement, a hug or even a word of admonishment. Don’t discard it because you don’t understand it or because it doesn’t fit into any of the categories in your world. This is my heart reaching out to your heart.

True community is harder to reach than we at first assume. We must be willing to sacrifice parts of ourselves—our expectations, our prejudices, our assumptions, our natural inclination to believe different is wrong or bad or beneath us. We must be brutally honest with ourselves, being willing to seek out and acknowledge and confess our self-centeredness.

Then, as we really take a good look at each other, we will begin to see ourselves as we truly are—a community of imperfect people connected to each other by the strong

COMMUNITY: Continued on Page 3

CORRECTION

The SEMI regrets incorrectly identifying one of the children showcased in the VOICES section in the Week 7 issue. Daniel is a son of Teresa and Viktor Kostov.

the SEMI

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The Mission of the SEMI: Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Announcement Information: Notices may be submitted to the Editor (Kreysler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information: Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the “Ads” section and charged per word.

ALL SEMINARY CHAPEL

Come and join us this Wednesday, **Nov. 17**, in the First Congregational Church at 10 a.m. as we hear a message from **Alexis Abernethy**, SOP Associate Professor.



The **Thursday Chapel** meets in Travis Auditorium at 10 a.m. **SWM student Jehu Hanciles** will speak. There will be a time of praise and worship led by the Chapel Worship Team.

'Touched' by a Man in White

By Yolanda Miller

For those of you who read my last article and were wondering... I don't really meditate like that. It was just a joke! It just goes to show you can't believe everything you read (or see). Speaking of believing everything you see, my husband, Jim, and I went against every Reformed sensibility we possessed and attended a Benny Hinn miracle service at the Arrowhead Pond Arena on Oct. 21—along with 16,998 other fervent believers/curious onlookers. (Gasp—first meditation, now miracles—what's next?!?) For those of you who aren't familiar with the Rev. Hinn, he's loved by some for his healing services and ridiculed by others for being the paragon of cheesy televangelist miracle healers. Since our friends mostly fell in the latter camp, Jim and I decided to go see for ourselves what, if anything, God was doing in, through or for Benny Hinn.

The free event began at 7 p.m., with doors opening at 5 p.m. We arrived at 6 p.m. and the arena was so full we had to pick out seats in the nosebleed section. Whatever skepticism we may have arrived with (which was a lot), we could not help but notice that the audience was more diverse—age-wise, ethnically and socio-economically—than any church we've ever darkened the doors of. The service kicked off with traditional hymns and medleys that I haven't heard since my Southern Baptist days, courtesy of a 650-member choir comprised of volunteers from various churches in the area. But regardless of whether you like traditional church music or not, you can't knock the lyrics. As I looked around, I began to observe a strange phenomenon: some of these people were having fun! I mean, these people were getting down (up?). Some were dancing, some laughing and some crying, but it wasn't chaotic. People just looked happy. Imagine that—people happy about worshipping God!

The next guy was, well, questionable. They didn't really introduce him properly, so I don't know who he was exactly, but it was clear his job was to raise the funds that made it possible for the Rev. Hinn to be there. I took great offense to his tactic: "You know those miracles that took place last night (at the first miracle service)? They didn't happen because of God. They didn't happen because of the Holy Spirit. They happened because of people like you." He then proceeded to tell us that unless we gave lots o' cash, miracles like that wouldn't or couldn't happen. Now that doesn't



really seem to mesh with what my Bible says, but I'm not even halfway done with my Pentateuch and Gospels classes yet so maybe things will change by December.

After more singing, Benny Hinn arrived on the stage in a dazzling white suit. To summarize, I was pleasantly surprised (not by the suit, by Hinn). He gave a simple, concise sermonette, not unlike something Billy Graham would deliver, and about 10 minutes later, I watched a horde of people flood the arena floor to be led in prayer professing Christ as their Lord and Savior. It wasn't very flashy but it obviously meant something to a lot of people. He also spoke very inspirationally along the theme of the hymn "It Is Well With My Soul." I had to admit that if I were sick, his words on the subject of suffering would have encouraged and ministered to me. I realized that as much as people hoped for physical healing, at the very least, they probably came because they received spiritual healing.

Finally, after the offering, the moment we were waiting for arrived: the miracles. I had always seen TV clips of Hinn blowing on people and smacking them on the head, etc. But what happened this time was this: after another brief sermonette on the power of the Spirit and believers over Satan (which was even humorous!), volunteers dispersed throughout the crowd, praying for and laying hands on those who requested it, while Hinn prayed and called out what he believed God was saying would be healed that night—diabetes, AIDS, leukemia, witchcraft, etc. Those who believed they had been healed were invited to line up to share their deliverance on stage and Benny would "seal" it, for lack of a better description, by laying his

hands on them and they would fall over.

As someone just beginning to take cautious baby steps into the realm of the charismatic, I felt many things. I was mostly relieved that the Rev. Hinn wasn't as loopy as people had made him out to be. I was impressed that the Gospel was preached and that healing was linked to it (in my mind, a biblical perspective). However, I can understand why some would want to take a more monastic or mystical path of worship. (I did get a headache from all the lights and noise.) Were people truly healed? Probably, but it's hard for a skeptic to believe without hearing the stories on an individual basis. What I believe was most important was that I witnessed what church should be like at least on one level. When people come, they should experience God—so much so that they would pack an arena out to do it. When people leave, they should be as overjoyed by the Spirit as the people that I saw dancing in their seats.

Yolanda Miller is a MAT Youth Ministry student.

COMMUNITY

Continued from page 2

bond of redemption and grace, a people who know and are known.

It is my vision and prayer that the ASC as a whole, and the Events Coordinator in particular, will help foster communities where we can be known. I still have questions about how events can move us closer to this goal, and I invite your opinions and suggestions. One event coming up, however, will allow us an opportunity to reveal facets of ourselves that we normally keep undercover. Fuller Follies is a time when we allow the clowns in us to emerge, if only briefly; it is a time to put aside for a short while the solemnity brought on by our busy lives, and bring on the light-heartedness that sometimes lies dormant in our hearts. Look for more information on Fuller Follies, scheduled for Jan. 28, in future Semi issues.

Yuniya Khan, the Events Coordinator for ASC 2000, is a native of Guyana. This is the first time she has served in any capacity in a student governing organization, and she is finding it exciting and challenging! Feel free to contact her at 584-5452 or ykhan@fuller.edu.

Community is Yours for the Making

PERSPECTIVE

By Nancy Mockros

When I first arrived on campus, after four days in a 15-foot moving truck with a car in tow, I had no idea where my apartment was—nor even the campus. In fact, I had never been to Pasadena. To top it off, it was about 11 p.m.

Following a few fervent prayers, I found my way to campus, and God provided community immediately. A guard at the Fuller security station paged someone to see about getting me into my apartment. Meanwhile, he escorted me to the housing office, where he instructed me to report first thing in the morning, if he could not locate the associated people, at this late hour. Another guard (Rick) appeared. It just so happened that he roomed with someone who worked in housing (Chris) and, through a fairly rapid chain of events, I was safely in my apartment shortly after midnight.

Because moving assistance was provided only for internationals, I began unloading the truck myself. One of my new neighbors, Kathy, saw me toting boxes and rugs and became upset that our apartment complex lacked community—and told our new residential coordinators so. Immediately, the two began helping me move. Kathy also rounded up a moving crew who had the job done in about an hour. Later, she brought refreshments. Because Kathy wanted to address the “lack of community” problem, my first experiences at Fuller were very positive in this regard.

Later my first day, I was assembling my computer desk and discovered there were some steps which required holding two large portions of furniture together while wielding tools. Distressed by the predicament, I walked out into our courtyard in search of spare hands. Two neighbors were there, and I explained my plight. One neighbor, Inga, escorted me to her apartment and introduced me to her husband, Sean, who came over and assembled the desk. About a week later, the community coordinators planned a potluck for our complex, and many new and some old neighbors became acquainted. That same week, the Barnabas Partners program began for new students wanting to become immediately involved in a small group fellowship. Our Barnabas group members e-mail each other regularly, besides meeting almost weekly and supporting each other in many ways. Even when we disband,



we will likely remain friends.

As far as I can tell, the people of Fuller provide many opportunities to foster new relationships. Fuller has established residential communities, Barnabas groups for support and developing friendships, and residential housing coordinators at each student apartment complex. Yet “community” does not happen based on what an institution does. Attitudes of people must be factored in and perhaps they become a matter of cultural difference more than anything. Every school has an ethos, and Fuller is a particularly friendly place (note the interviews of new staff, in the Oct. 4-8 issue, p. 4).

I am not saying that Fuller is one big rose garden. I find the “friendliness” often variable (even in the same person) and a poor substitute for people taking an interest in knowing and serving one another. Warmth is not the same as community or agape. Most professors are not as available to talk to students as in other seminaries. (At McCormick seminary the profs actually walk around during class breaks and initiate conversations with students who do not come up front.) There are cliques. The campus layout and the fact that many students commute do not create ideal circumstances. Yet, if any place—commuter campus or not—offers channels through which newcomers may form relationships, Fuller does. Still, “community” does not happen merely because these vehicles are in place. People must look for opportunities, make efforts and perhaps even initiate new channels for fellowship, encouraging formation of deeper friendships.

Furthermore, not everyone needs to find community at school. Sometimes our expect-

tations are cultural. Those who are from urban settings have a different notion of neighborliness than those from small towns. Some find all the support and fellowship they need in church or with longstanding friends and family near home. In my previous school, I decided upon arrival that I would remain actively involved at my church and maintain former relationships, instead of becoming “involved” on campus. I lived 40 minutes from campus and did not need to form new relationships. Well, God had other plans. By the end of two years, I knew nearly 90 percent of the students and 90 percent of the faculty, not to mention four deans and the president. Somehow, without much effort or planning—and with a long commute—community just happened in this case. Also, small groups didn’t exist there in a formal sense so we had to start such things ourselves. I started one, and others initiated other groups. Community arose apart from “institutional” effort.

How can we build community at Fuller? Should Fuller facilitate community for us? Should Fuller cease to be a campus of commuters and distance learning? We need to offer opportunities to people in diverse circumstances, as God calls us. God has a relational plan for us. Sometimes God’s plan involves our loneliness drawing us closer to Him, maybe a call to deeper faith and surrender. The fellowship we seek is sometimes fulfilled by God alone. Other times, our hardship is intended to move us into action, to be change agents or “catalysts.” Maybe having a vision to improve community means becoming a Barnabas partner or a residential housing coordinator. Those who are not satisfied by these avenues might step in to fill the gaps with something new. Is God giving you a burden to pray or a vision to act? Perhaps your idea is due on the scene. Our God who moves mountains and cares about each sparrow can meet our needs for deeper fellowship... if we just listen, trust and obey.

Nancy Mockros is a first-year Ph.D. student in Historical Theology. She lives in student housing two miles from campus and has begun attending prayer meetings, “The Gathering” on Friday nights as well as a Barnabas group and Presbyterian chapel, on campus. She earned an M.A. and M.Div. at Trinity Evangelical Divinity School and has also taken several courses at McCormick and North Park seminaries, in Chicago.

VOICES

Question for the week:
As the end of the quarter approaches, how do you manage stress?

Sarah Lehner, SOT, MAT
SOT Advising Assistant

I usually try to work ahead so that I can relax a little at the end. When that doesn't work I buy myself treats to have while I cram.



Joshua McKinley, SOT, M.Div. -
Youth/Family Ministries

As I think about the quarter coming to a close, all the papers, projects and yes those all nighters, I think about Psalm 46:10, "Be still and know that I am God." I see that I have to depend on God, being my Rock in these stressful times. I enjoy relaxing with friends, being out in nature enjoying God's creation, and studying, and studying, and studying! In all the stress that the quarter throws at us, I, and we, have to depend on our Rock, our Redeemer and our Lord to help us get through another quarter here at Fuller.



Mari Salli, SOT, MA

Enjoying simple things in life like carrots? Taking time off for friends and music. Trying to remember the reasons why I started to study...



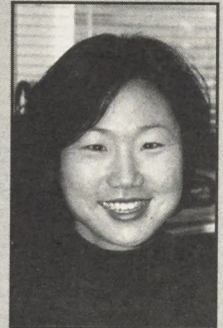
TOP TEN... ways to relieve stress

10. **Breathe deeply...** but not too deeply. You don't want a lung full of L.A. smog.
9. **Minimize road rage...** that means staying off the freeways and the Psych parking lot. Also, your car emits too many toxins, making it difficult for people to do No. 10.
8. **Clear your mind...** especially of all those overdue books and papers that you're not sure how they'll get done. Take one step at a time.
7. **Exercise...** make your steps count, and we don't mean just walking to and from classes either.
6. **Stay away from sports talk radio...** talk about stressed people, now those hosts and callers need a chill pill.
5. **Visualize...** yourself in the mountains, at the beach, at a monastery, on a farm... anywhere but here. Oh heck, don't just visualize. Go!
4. **Eat well...** yes, mom was right all those years. Fruits and veggies are a must.
3. **Do something fun...** a movie is always a good option, but stay away from anything with "mega," "titanic" or "blockbuster" in front of its title. Or eat more chocolate. (This may seem to conflict with No. 4, but it really isn't. Think of it like the seemingly conflicting passages in the Bible... it's all good in the end.)
2. **Sleep more...** who said this list was realistic. We're graduate students, sleep happens whenever.
1. **Laugh...** a personal favorite of the staff. Preferably with—and not at—someone.

VOICES

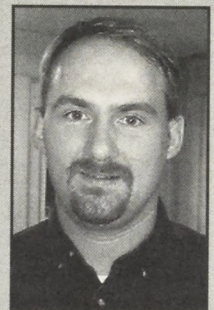
Jean Rhee, SOT, M.Div.
Admissions Staff

I listen to "feel good" music, like *The Sound of Music* :) and sing-along. I generally listen to other people's problems and stress-related stories and try to think that my stress is not all that much compared to theirs. My friend, Katinka, told me to think this way: **This Is Not Our Eternity!!!** (T.I.N.O.E) I think it works sometimes!



Del Gray, SOT, Ph.D

I go hiking, play tennis and enjoy my children more.



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MISSIONS: From Below

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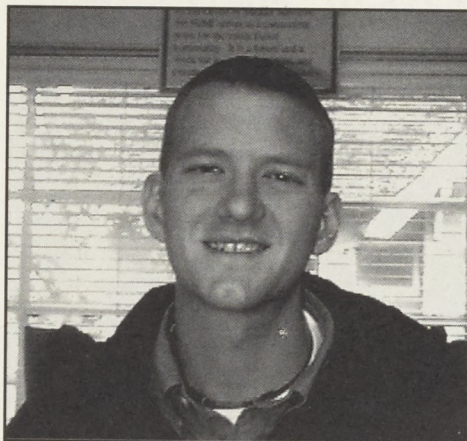
what it means to do mission in power, but what does it mean to do mission from a position of powerlessness, from a position of subservience?

While introducing Escobar for the third lecture in Travis Auditorium, Chuck Van Engen, Arthur F. Glasser Professor of Biblical Theology of Mission, quoted from Escobar's book The Evangelical Faith and Theologies of Liberation that had been "profoundly influential" on his study of Liberation Theology. I quote it in its entirety because I believe it catches the essence of my conviction and quite possibly the reason that Escobar was chosen to address Fuller in the first place.

"Perhaps the future of the church's missionary task lies in a change of heart and mind among evangelicals. As they rediscover the real Christian hope and recapture the vision of the glorious return of our Lord they will be able to detach themselves from their pagan environment in North America and Europe, or their worldly utopianism in the Third World and will become radical disciples of Jesus Christ wherever they happen to be. They will then be able to understand the changes taking place in other parts of the world and find a way to live and serve Christ wherever they are called. If the massive nations of our world like China and India are going to be evangelized, it will be by means of a purified Church, a Church that has overcome the temptations of affluence, privilege and power, and a Church that does not turn her eschatology into an ideology of panic or thinly disguised human utopia."

As a North American Christian I need to deal with the concept of mission from below. Escobar pointed out that the cultural imperialism present at the Edinburgh mission conference in 1910 is not necessarily something that is dead and gone. In fact, it is a reality that the Lausanne committee, composed of missionary leaders from 150 countries around the world, wrestled with in its deliberations in 1974 as it adopted an attitude of repentance for its failures in the unfinished task of world evangelization.

I am just beginning to discover where I can join God in mission to the world. I find that I am ill equipped to really understand the fullness of the Gospel within my own Western reality, much less the reality of the majority of the world that lies outside of the



Ben Penner gained proper perspective of past missionary activities at the lectures.

West. I need those who have experienced realities other than my own to help me understand aspects of the Gospel that would simply escape me otherwise.

I think this is why Samuel Escobar came to Fuller to give this year's Missiology Lectures. To challenge the Fuller community to greater faithfulness in understanding God's work throughout the entire world through the eyes of a repentant Lausanne committee, as well as his own eyes, which, as he says, are from below.

Ben Penner is a second-year student from Kansas pursuing an M.A. in Intercultural Studies with a concentration in Postmodern Culture. He also works as an assistant to the faculty in SWM, giving him the opportunity to daily interact with SWM professors.

SCAMS

Continued from page 1

Who does wealth really belong to, anyway? Spiritual questions, like: What am I really yearning for, and why? How grateful am I for what God has already given me and how faithful am I with it?

By now you may have guessed that Fuller folks are recruited for various types of scams from time to time. Sometimes, Fuller folks may even naively do the recruiting, without realizing that the source of the new "business opportunity" is not legit. In all cases, students are advised to **ask questions first**. A lot of them. The practical ones. The financial ones. The legal ones. The theological, ethical and spiritual ones. **Take the time to investigate thoroughly before signing anything, giving someone your money or releasing your bank account information.** Additional information about how to identify and avoid scams is posted on the Board of Declaration and is available in the Office of Student Services. If you suspect that a company or network may be an illegal pyramid, call the Pasadena Police Department at 744-4501.

I must confess, though, I never called the police on AI. After all, I had to live next door to him. Besides, he ended up with bigger problems than the police could ever give him. I know, because we prayed about them.

Ruth Vuong is the Senior Director of Student Life.

You are invited to

Cokesbury's Christmas Open House

Friday, November 19 and
Saturday, November 20

Save 25% on in-stock Books, Bibles, Gifts, Greeting Cards, Recorded Music, and More! Come in and receive a complimentary gift.

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F FOR YOUR Y INFORMATION I

CAMPUS EVENTS

Returning SOT Student Registration

Tues to Fri, Nov. 16 to 19

Returning student registration is fast approaching! So SOT Advising will be taking appointments between now and then. Avoid the rush and call 584-5425 to make an appointment with your advisor.

Tennis Tourney

Fri, Nov. 19

Men's, women's and mixed doubles. Open to all levels of players. Come have fun! If you want to play, call Forrest Haskins at 793-2240 or e-mail him at chui@fuller.edu or call Peter Galbraith at 398-4745. Indicate skill level, Beg./Int./Adv., in your message or e-mail.

The Gathering

Fri, Nov. 19 and Dec. 3 @ 7 p.m.

Join other students for worship, prayer, ministry and fellowship in Travis Auditorium every other Friday. Also, our prayer meetings are every Friday at 5:30 p.m. and every Wednesday at 7 a.m. in the Psych Lounge.

Women's Concerns Committee

Tues, Nov. 23 from noon—1:30 p.m.

The ASC-Women's Concerns Committee will meet in the Faculty Commons. Bring a lunch and join us for conversation and event planning. For more information, call Molly at 584-5215

ANNOUNCEMENTS

Motor Vehicle Registration

Out-of-state students if you paid \$300 for a Smog Impact Fee to bring your out-of-state car into California, you are entitled to a refund under a recent decision in California state law. To apply for this refund, you need to fill out form ADM 399/3 (rev 10/98), which is available at the Department of Motor Vehicles, 49 S. Rosemead Bl., Pasadena. For more information, call 575-8611.

Financial \$ Aid \$

- SOT Merit Scholarship application booklets are available in Financial Aid, in SOT Advising, and in campus kiosks. Deadline is Dec. 10.
- PCUSA grant applications are available for this academic year. Deadline is Jan. 14.
- Nov. 19 deadline for applying for Mephiosheth Scholarship (for students with physical-sensory disabilities) and for Heather Bergman Memorial Scholarship (for second-career single mothers).
- Dec. 3 deadline for SOP Minority Scholarships: \$3,500 for one year for those who plan to return to their communities to provide psychological service, teaching or research.
- Questions or need more information call, 584-5421 or stop by the Office of Financial Aid on the second floor of Stephan Hall.

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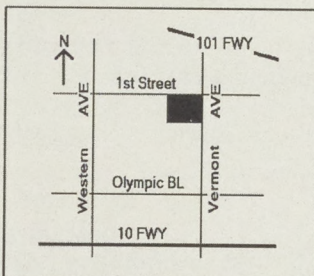
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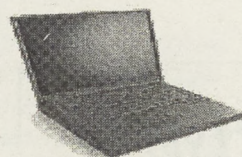


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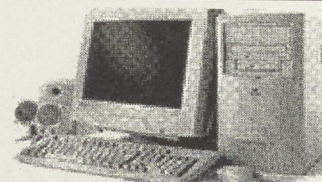
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